SYMBOLICAL HEAD & PHRENOLOGICAL CHART.

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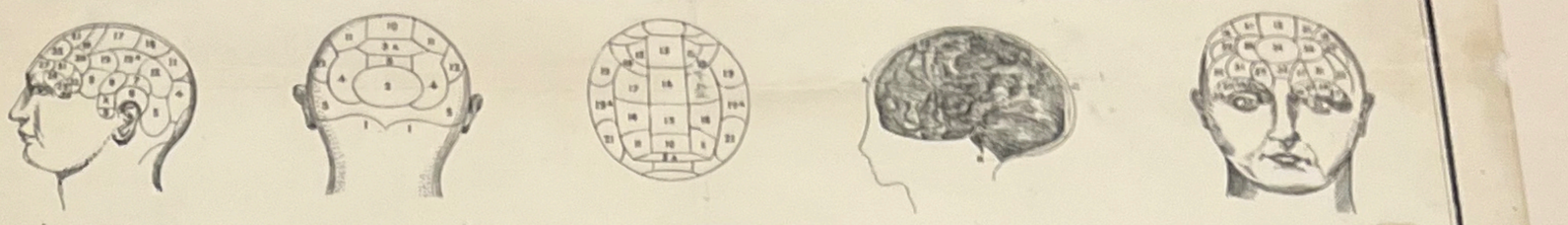


MAN is the noblest terrestrial work of God! the greatest study on earth. His nature is more complex than that of any other organised being; and whatever assists us to unravel a few coils of his complicated machinery is of the utmost importance to the human race. He is an object worthy of his Creator's tender care, by whom he was endowed with reflective faculties and moral sentiments—qualities which nothing on earth besides possesses. He has the power to subdue the earth, and is the medium of great and powerful influences; he is superior to every other living thing. But in what does his superiority consist? Not in the amount of muscular power that he possesses, for there are many animals that possess more physical strength than ten men—hence, this cannot be the source of his greatness; neither does it consist in the strength of his digestive apparatus, for nearly every animal is his superior in this respect. But it consists in his superior mental endowments, the power of his mind, or the strength of his will, and as every sense is manifested through an organ, as the sense of smelling through the nose, the sense of sight through the eye, &c., so the mind or will of man has an organ through which it acts or operates. Phrenology declares that organ to be the brain—an assertion which is upheld by demonstrable facts, and which is approved by all modern metaphysicians; thus we are driven to the conclusion that the more massive, healthy, and harmoniously developed the brain, the more perfect must be the manifestation of mind; and as the brain gives configuration to the skull, and moulds it to its own shape, the latter must indicate the development of the brain, and thereby show conclusively the power of the mind. Man possesses a free will, and has the power to act as he chooses; his mind is capable of expansion and development; but in order to expand or develop any portion thereof, he must first become acquainted with the media through which it acts; and as the cranium is admitted to be the "house of the brain," "the dome of thought," the "palace of the soul," we must first become acquainted with the internal workings of the brain by a knowledge of Physiology, and then judge its relative size, activity, and quality, by the development and texture of the skull. Hence we hail with delight the only true science of mind, by the aid of which we become acquainted with the golden fields of mind, waving with the ripened harvests of many centuries.

Phrenology, like all other new sciences, has had many opponents, but unlike many, it stands on positive ground. It ask nothing but what it can prove. It yields nothing but what is proved. Theories it discards, and relies upon facts for its foundation. Its superstructure is upheld by experiment and truth. The winds of adversity have no effect upon it, except to render it more brilliant to the beholder; hence its former opponents are now arrayed on its side, advocating that which they have proved to be true. It is a heaven-born science, and as such it has an ennobling and elevating influence, inasmuch as it advocates a higher, loftier, and a more God-like humanity. It is destined to unfold the closely-drawn curtains of self, and expose the motive springs of all actions, and tell a man why and how he feels and acts.

It teaches the offspring of the child as it sits upon its mother's knee, and informs its parent how to train it up in accordance with nature's requisitions, so that it may become an ornament to society and a blessing to its parents.

It visits the schoolmaster, and informs him how to call out and develop every faculty of the child that is entrusted to his care; explains why a child excels in one branch of learning but cannot comprehend the principles of another, and throws out valuable suggestions for the proper guidance of those qualities essential to their mental and physical greatness.

It rushes to the rescue when parents are about to send their children to learn a trade or profession, and informs them that if misplaced they never can enjoy themselves, and will thus be compelled to drag out a miserable existence. It would inform them with unerring certainty what they are organised for, and thus prevent many disappointments in life.

It laments over family broils, mourns with those people that are "unequally yoked together," and suggests an improvement in the marriage relation. It informs lovers that if suitably mated their lives would be rendered happy by the union; but if not organised for each other they ought not to marry, for their lives would be rendered miserable by such a match.

It appeals to legislators when they are making laws for the suppression of crime, when they are framing laws for the management of the insane, and demands from them such laws as shall accord with sound judgment.

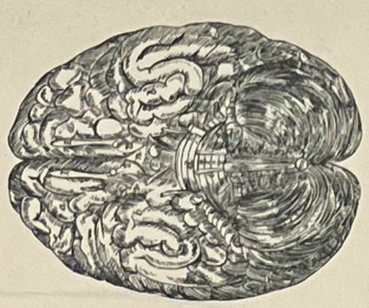
It would picture a man's mind on canvas, and hold it up for him to look at, with its beauties and deformities strangely congregated. It would then point out its weaknesses and eccentricities, and tell him how to overcome them; how to curb its passions, and empower its energies; how to refine its coarseness, enlighten its reason, purify its love, elevate its sentiments, beautify, adorn, and perfect its character. It would give him that knowledge by which he would become acquainted with himself, by which he could harmonise his mind, and thereby make the most of his talents.

In short, it would lay a sure foundation for a higher, purer, nobler, truer race of men and women with which to construct the sublimely noble fabric of a peaceable, harmonious, religious, enlightened, and happy society.

With this for its object Phrenology goes forth—and may the people of this civilised world receive it with joy and gladness of heart.

EXPLANATION OF TERMS & FIGURES IN THE NUMBERING OF THE CHART.

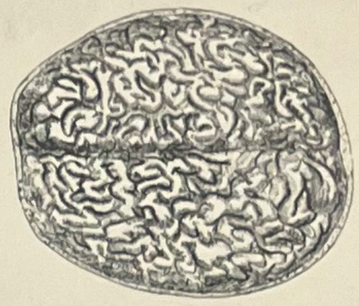
The scale for marking the relative strength and activity of the organs, and the different conditions of the body, is from 1 to 7—Figure 1 indicating very small; 2, small; 3, moderate; 4, average; 5, full; 6, large; 7, very large. When an organ is marked with the letter "v," the faculty is too active, and should be restrained; but when marked with the letter "c," the action of the organ is too feeble, and should be cultivated. For further explanations see Mr. Wells's "Register;" also his "Handbook on Phrenology."



FIFTH EDITION,

REVISED AND CORRECTED.

FIFTY-FIFTH THOUSAND.



Arrangement, Numbering, and Definition of the Faculties.

DOMESTIC PROPENSITIES.

1 AMATIVENESS.—Love between the sexes, desire to caress, kiss, and fondle. *Excess*—sensuality, licentiousness, &c. DEFICIENCY—cold-hearted, coy, and distant feeling towards the other sex.

A. CONJUGALITY.—Desire to marry, attachment to one conjugal partner, constancy. *Excess*—jealousy, envy towards love rivals. DEFICIENCY—inconstancy of love.

2 PARENTAL LOVE.—Love of children, pets, and animals, desire to be a parent. *Excess*—leads to humouring, pampering, and spoiling children, excessive indulgence. DEFICIENCY—neglect of children and animals.

3 FRIENDSHIP.—Social feeling, desire to congregate and form friendships. *Excess*—inordinate attachment to friends; often leads to bad company, evil associations. DEFICIENCY—unsocial, cold-hearted, and selfish.

4 INHABITIVENESS.—Love of home, attachment to country, desire to locate and remain in one place. *Excess*—home sickness when away from home, and needless pining after domicile. DEFICIENCY—neglect of home, lack of patriotic feeling.

5 CONTINUITY.—Connectedness of thought and feeling, application, one-thing-at-once principle. *Excess*—prolixity, monotony, tediousness, &c. DEFICIENCY—lack of patience, excessive love of variety.

SELFISH PROPENSITIES.

E. VITATIVENESS.—Tenacity of life, love of existence. *Excess*—dread of death. DEFICIENCY—desire for death.

6 COMBATIVENESS.—Courage, pluck, boldness, resolution, defence, self-protection, defiance. *Excess*—fault-finding, quarrelsome, contentious spirit. DEFICIENCY—lack of spirit, pluck, and force of character.

7 DESTRUCTIVENESS.—Executiveness, energy, severity, power to endure. *Excess*—malice, cruelty, revenge, extermination. DEFICIENCY—inefficiency, lack of endurance, tenderness.

8 ALIMENTIVENESS.—Relish for food, sense of hunger and thirst. *Excess*—gluttony, drunkenness. DEFICIENCY—indifferent to alimentation.

9 ACQUISITIVENESS.—Desire to acquire or accumulate, to trade, economise, &c. *Excess*—miserly, grasping, and avaricious tendency. DEFICIENCY—prodigality, extravagance, waste.

10 SECRETIVENESS.—Policy, management, reserve, evasion, concealment. *Excess*—duplicity, cunning, deception. DEFICIENCY—bluntness, open-mindedness, frankness.

11 CAUTIOUSNESS.—Sense of danger, anxiety, carefulness. *Excess*—timidity, indecision, over-anxiety. DEFICIENCY—indiscretion, recklessness.

12 APPROBATIVENESS.—Ambition, sense of character, politeness, display, desire for popularity. *Excess*—vanity, ceremoniousness, outside display, affectation. DEFICIENCY—disregard for fashion, politeness, or the opinions of others.

13 SELF-ESTEEM.—Dignity, self-love, independence, love of liberty. *Excess*—egotism, arrogance, tyranny, forwardness, imperiousness. DEFICIENCY—humility, servility, meanness.

14 FIRMNESS.—Tenacity of will, perseverance, stability, decision, fixedness of purpose. *Excess*—obstinacy, stubbornness. DEFICIENCY—instability, feebleness, fickleness.

MORAL & RELIGIOUS SENTIMENTS.

15 CONSCIENTIOUSNESS.—Sense of moral obligation, justice, integrity, circumspection. *Excess*—undue self-condemnation, unworthiness. DEFICIENCY—lack of penitence, inconsistency.

16 HOPE.—Expectation and confidence in the future, sense of immortality, cheerfulness. *Excess*—unreasonable anticipations, rash promises, castle-building. DEFICIENCY—dispondency, want of speculative enterprise.

17 SPIRITUALITY.—Faith, trust, impressibility, belief in Providence, love of the marvellous. *Excess*—superstition, fanaticism, belief in ghosts. DEFICIENCY—scepticism, incredulity, unbelief.

18 VENERATION.—Respect for superiority and greatness, age, and antiquity; reverence, adoration. *Excess*—idolatry, bigotry, undue submission to authority, religious intolerance. DEFICIENCY—neglect of the old, want of respect and reverence.

19 BENEVOLENCE.—Sympathy, kindness, tenderness, philanthropy, liberality, desire to do good. *Excess*—prodigality in giving. DEFICIENCY—lack of interest in others, stinginess.

THE SELF-PERFECTING GROUP.

20 CONSTRUCTIVENESS.—Ingenuity, contrivance, dexterity, ability to use tools. *Excess*—wastes valuable time in useless inventions. DEFICIENCY—want of skill and versatility.

21 IDEALITY.—Refinement, love of beauty and perfection, poetic taste, imagination. *Excess*—a distaste for everyday life, fastidiousness. DEFICIENCY—want of refinement, polish, and taste.

B SUBLIMITY.—Sense of the grand, sublime, and terrific in nature and art. *Excess*—bombast, love of exaggeration. DEFICIENCY—no taste for the sublime.

22 IMITATION.—Power to imitate, mimic, copy, take patterns, versatility of manner. *Excess*—excess of mimicry, diabolical imitation of the vulgar. DEFICIENCY—inability to conform to others.

23 MIRTHFULNESS.—Fun, wit, merriment, gaiety, jocularity, sense of the absurd. *Excess*—makes fun on solemn occasions. DEFICIENCY—excessive gravity.

OBSERVING, KNOWING, AND PERCEPTIVE FACULTIES.

24 INDIVIDUALITY.—Power of observation, desire to see everything. *Excess*—curiosity, the impudent starer. DEFICIENCY—observes very little, cannot remember individual objects.

25 FORM.—Recollection of faces, memory of configuration and of objects seen. *Excess*—sees imaginary shapes of persons. DEFICIENCY—inability to remember forms and objects.

26 SIZE.—Cognizance of bulk, proportions, remembers size and dimensions of bodies. *Excess*—pained by disproportion. DEFICIENCY—inability to judge of proportion.

27 WEIGHT.—Sense of gravity, ability to ride, skate, shoot, climb, balance, &c. *Excess*—ventures too far in climbing. DEFICIENCY—unable to keep one's balance.

28 COLOUR.—Sense of colours, their tints, shades, and harmony in arrangement. *Excess*—pained when colours are not harmoniously blended. DEFICIENCY—colour-blind.

29 ORDER.—Method, arrangement, system, neatness, desire to work by rule. *Excess*—old maidish, a slave to order, tormented by disorder. DEFICIENCY—slovenliness, disorderly in everything.

30 CALCULATION.—Mental computation, quickness in figures, business estimates. DEFICIENCY—inability to comprehend numbers.

31 LOCALITY.—Memory of place, desire to travel, geographical talent. *Excess*—a roving desire to travel everywhere. DEFICIENCY—liability to forget places, does not like travelling.

LITERARY FACULTIES.

32 EVENTUALITY.—Memory of events, facts, stories, news, and changes. DEFICIENCY—inability to remember facts and historical incidents.

33 TIME.—Knowledge of chronology, sense of duration, punctuality. DEFICIENCY—often too late for train, not punctual.

34 TUNE.—Sense of melody, modulation in speaking, reading, and singing. *Excess*—so fond of music as to neglect other things. DEFICIENCY—inability to appreciate melodious sounds, monotony.

35 LANGUAGE.—Ability to talk and communicate one's thoughts, memory of words. *Excess*—Redundancy of words, loquacity. DEFICIENCY—hesitation in speaking in public.

REFLECTIVE, REASONING, AND INTUITIVE FACULTIES.

36 CAUSALITY.—Originality of thought, ability to think, plan, and lay out work, reason. *Excess*—reasons in favour of untruth and injurious ends, too theoretical. DEFICIENCY—want of originality and comprehensiveness.

37 COMPARISON.—Sense of resemblance, ability to compare, illustrate, classify, criticism. *Excess*—excessive criticism, too figurative in speech. DEFICIENCY—inability to compare knowledge, or to perceive qualities.

C. HUMAN NATURE.—Discernment of character, foresight, sagacity, penetration. *Excess*—scans, pries, and predicts unreasonably. DEFICIENCY—Inability to read motives and states of mind.

D. AGREEABLENESS.—Persuasiveness, pleasantness, blandness, pliability, playfulness. *Excess*—affectation. DEFICIENCY—lacks suavity, too fixed, cannot play the agreeable.

There are as many temperaments as there are distinct functions, but for the sake of brevity they are classified under three general heads. Many Phrenologists class them under four heads, which represent their diseased condition rather than their natural qualities. In order to simplify the matter as much as possible, they are now arranged according to the three grand systems or classes of organs representing the general economy of the human system, namely;—

1. *The Motive Temperament*, embracing the framework of the body, the bones, and muscles, giving locomotion, physical action, strength of body, endurance, and tenacity.

2. *The Vital Temperament*, embracing all the internal organs and functions, giving life, physical enjoyment, heat, and warmth of soul.

3. *The Mental Temperament*, in which the brain and nervous system are most active, gives the highest degree of susceptibility, mental emotion, intensity, and rapidity of thought; ability to take on education and mental culture.

Size of Brain, other things being equal, indicates the original power of the mind.

Organic Quality, fine quality of brain is essential to true greatness.

Activity imparts an active, restless, and wide-awake disposition.

Excitability, susceptibility, impulsiveness, and intensity of mind and feeling.

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